

Notes on the Greek New Testament
Day 315 – November 11th – Hebrews 10:19-39

Works frequently referenced in these notes on Hebrews

Bruce, FF	<i>The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1964
Guthrie, Donald	<i>Hebrews</i> (Tyndale Commentary), IVP, Leicester, 1983
Hughes, Philip Edgcombe	<i>A Commentary on The Epistle to the Hebrews</i> , Eerdmans, Grand Rapids, 1977
Westcott, BF	<i>The Epistle to the Hebrews</i> , Macmillan, London, 1889

Hebrews 10:19-39

"Although various appeals to the readers have been made during the main doctrinal section, the concluding chapters contain Christian advice about various issues of practical life. There are extended passages on faith and discipleship."

In the rest of chapter 10 "The writer sets out the privileges and responsibilities of the Christian life (10:19-25). This leads into another solemn warning passage (10:26-31) and a reminder of the value of past Christian experience (10:32-39)." Guthrie

Verse 19

ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

"The manner in which our author addresses his readers as *brethren* is particularly appropriate at this juncture as he solemnly urges them to give proof of their faith by acting upon it, for it shows that he admonishes them not as their judge but as their brother or fellow Christian and thus that he is confident that a genuine work of God has taken place in their midst." Hughes.

παρρησία, ας f openness, boldness, assurance

The gospel which reconciles gives bold access to God, as children to a Father, "...boldness despite the frankest recognition of our sins, comp 3:6; 4:16." Westcott. Hughes comments, "The freedom of access into the presence of God guaranteed by the gospel, furthermore, contrasts strikingly with the exclusion of the people from the most holy place where the glory of the Lord rested upon the mercy seat." Cf. Eph 3:12.

εἴσοδος, ου f entrance
αἷμα, ατος f see 9:12

Verse 20

ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

ἐνεκαίνισεν Verb, aor act indic, 3 s

ἐγκαινίζω inaugurate, open

ὁδος, ου f way

πρόσφατος, ον new, not previously available

A word not found elsewhere in the New Testament.

"It is *ever* new, inasmuch as, unlike the old imperfect way, it never becomes old and obsolete (cf. 8:13)." Hughes.

ζῶσαν Verb, pres act ptc, f acc s ζαω live, be alive

The way is Christ himself. It is 'living' by virtue of his endless life. Cf. Jn 14:6.

καταπετασμα, τος n curtain

The curtain which barred access into the presence of God under the Old Covenant is replaced by Christ himself who provides access as Mediator of the New Covenant. The way that was closed is now open.

σαρξ, σαρκος f flesh, human nature

Westcott understands σαρξ of 'human nature' and believes that the phrase qualifies ὁδον rather than καταπετασματος – Jesus' human nature is the way of access through the veil into God's presence. "It was by the 'way of His flesh,' by a way which lay in His humanity, that Christ entered through the veil after the offering of Himself as a High-priest able to sympathise with men. And it is by virtue of His humanity, and sprinkled with His blood, that Christians come before God."

Hughes says that the Greek does not lend itself to this interpretation. Rather, he quotes with approval John Owen who says that the significance of the analogy between the curtain of the tabernacle and the flesh (i.e. human person) of Jesus "is only this, that by virtue of the sacrifice of Christ, wherein his flesh was torn and rent, we have a full entrance into the holy place [meaning, as the context shows, the most holy place], such as would have been of old upon the rending of the veil."

Verse 21

καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

ἱερεὺς, εὼς m priest

μεγας, μεγαλη, μεγα large, great

Westcott says that this is not meant as an alternative form to ἀρχιερεὺς but that "The epithet *great* describes the sovereign power of our Priest."

οἶκος, οὐ m house, household

"The House of God includes the whole Christian economy both in its earthly and in its heavenly elements; in its organisation and its members. The Church on earth, so far as it has a true existence, lives by its embodiment of the heavenly idea." Westcott. Cf. 3:6.

Verse 22

προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

"These privileges of Christians are to be used. They must personally exercise their right of access to God." Westcott

προσερχομαι come or go to, approach

For the use of this verb in connection with approach to God cf. 1 Peter 2:4.

ἀληθινος, η, ον real, genuine, true

"A heart which expresses completely the devotion of the whole person to God. There is no divided allegiance: no reserve of feeling." Westcott

πληροφορια, ας f full assurance

Westcott says, "faith which has reached its mature vigour." But the sense seems rather, the full assurance which comes from faith: faith itself is weak, the assurance is in its object.

πιστις, εὼς f faith

ῥεραντισμένοι Verb, perf pass ptc, m nom pl

ῥαντιζω sprinkle

συνειδησις, εὼς f conscience

πονηρος, α, ον evil, bad

λελουσμένοι Verb, perf pass ptc, m nom pl

λουω wash, bathe

σῶμα, τος n body

ὕδωρ, ὕδατος n water

καθαρος, α, ον pure, clean

Hughes comments, "As under the old system the priests drew near in the person of him who was their high priest, so now in the person of our unique High Priest we have priestly access into the sanctuary of God's presence. Thus Peter teaches that Christians constitute 'a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ' (1 Pet 2:5). And as at their consecration the levitical priests were washed with water and sprinkled with the blood of sacrifice (Ex 29:4, 21), so now sprinkling and washing are obligatory for all who belong to this 'holy priesthood.' In this connection, the fact that the altar of sacrifice, where the blood of the victims was shed, and the laver, containing the water used for washing by the priests, were closely associated with each other in the court of the tabernacle is particularly significant (see Ex 40:29-32)." Hughes follows Westcott and Bruce in seeing here an allusion to baptism but rejects Westcott's suggestion that there is also an allusion to the eucharist.

Verse 23

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·

κατεχω hold fast, keep

ὁμολογια, ας f confession, profession

Westcott thinks that this term was used especially of the profession of faith that accompanied baptism.

ἐλπις, ιδος f hope

Cf. 6:18. This 'hope' is that of perfect communion with God in glory. "The resurrection of Christ is the pledge of its fulfilment (1 Peter 1:3, 21)." Westcott.

ἀκλινης, ες without wavering, firmly

The word occurs here only in the NT.

πιστος, η, ον faithful, trustworthy, reliable

ἐπαγγειλάμενος Verb, aor midd dep ptc, m

nom s ἐπαγγελομαι promise

"The fidelity of God is not only the sure ground of our confidence but ... it challenges our fidelity." Westcott

Verse 24

καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

"As has frequently been observed, the first appeal (v. 22) is related to faith, the second (v. 23) to hope, and the third (v. 24) to love (cf. 1 Cor 13:13)." Hughes.

κατανοεω consider, think of, observe

Christians are not to be those who 'mind their own business' (though cf. 1 Thess 4:11).

ἄλλήλων, οἰς, οὐς reciprocal pronoun one another
παροξυσμος, ου m encouragement; sharp agreement or disagreement

Cf Acts 15:39. Of παροχυσμον ἀγαπῆς Westcott says, "The combination has a startling sound. Christians are to be roused, provoked, but to love."
Westcott distinguishes καλά ἔργα from ἀγαθα ἔργα saying that the former are "Works which by their generous and attractive character win the natural admiration of men ... Compare Matt 5:16."

Verse 25

μη ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσα βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

The pain of relating to others whose imperfections are as great as one's own, and indeed mirror one's own, is sometimes so sharp that we wish only to shut ourselves away from fellowship. That is not an option open to the Christian.

ἐγκαταλείπω forsake, abandon; leave behind

ἐπισυναγωγή, ης f assembling, gathering

The verbal form ἐπισυναγῶ occurs 7 times in the NT: of crowds gathered around Jesus (Mk 1:33; Lk 12:1); in Jesus' words concerning Jerusalem – how he would have gathered them (Matt 23:37 (twice); Lk 13:34); of the end of the age when the elect are gathered together (Matt 24:31; Mk 13:27). The noun occurs only once apart from this verse, and that is in 2 Thess 2:1 of our being gathered to Christ when he returns. In every instance, the word is used of being gathered together *around the Lord Jesus*.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἔθος, οὐς n custom, practice
τις, τὶ acc τινά, τὶ gen τινός dat τινί enclitic pronoun and adj anyone, a certain

Some had fallen into the habit of absenting themselves from the meetings of the church, perhaps because of the threat of persecution.

παρακαλῶ exhort, encourage

τοσοῦτος, αυτη, ουτον / ουτο correlative adj so much

μᾶλλον adv more

ὅσος, η, ον correlative pronoun, as much as, how far

βλεπῶ see

ἐγγίζω approach, draw near

Hughes comments, "When spoken of in this absolute manner, 'The Day' can mean only the last day, that ultimate eschatological day, which is the day of reckoning and judgment, known as the Day of the Lord (cf. 1 Cor 3:13; Acts 2:20; 1 Thess 5:2; 2 Thess 2:2; 2 Peter 3:10,12; Mt 7:22; 10:15; 11:22,24; 24:36; Mk 13:32; Lk 10:12; 17:26,30,31; 21:34; Jn 6:39; Phil 1:6,10; 2:16; 1 Cor 1:8; 5:5; 2 Cor 1:14; Jude 6; Rev 6:17)."

And F F Bruce comments, "The period between the first advent of Christ and His parousia is the end-time, the 'last days', the 'last hour.' Whatever the duration of the period may be, for faith 'the time is at hand' (Rev 1:3). Each successive Christian generation is called upon to live as the generation of the end-time, if it is to live as a *Christian* generation."

Verses 26-31

These verses speak of a settled state of rebellion rather than a fall into sin. "It must be observed that the argument assumes that the sacrifice of Christ is finally rejected, and sin persisted in (ἀμαρτανόντων). The writer does not set limits to the efficacy of Christ's work for the penitent." Westcott

Verse 26

Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία,

ἐκουσίως willingly; deliberately
ἀμαρτανῶ sin, commit sin

"The phrase includes two distinct elements, the voluntariness, that is the realised consciousness of the sin, and the habitual indulgence in the sin. Such a sin involves apostasy from Christ." Westcott

λαβεῖν Verb, aor act infin λαμβανῶ
ἐπίγνωσις, εως f knowledge, recognition

"The use of the compound phrase (λαβεῖν τὴν ἐπίγνωσιν) for the simple verb ... brings out the double aspect of the knowledge as God's gift and man's acquisition... In gaining it man is active and yet it is not from him." Westcott

ἀληθεια, ας f truth

οὐκέτι see v.18

ἀπολείπω leave behind; pass. remain
θυσια, ας f sacrifice, victim

If the one sacrifice for sin is rejected, there is no other. "They have wilfully cut themselves off from the sole means of forgiveness and reconciliation." Hughes.

Verse 27

φοβερά δέ τις ἐκδοχή κρίσεως καὶ πυρὸς ζήλος
ἐσθίειν μέλλοντος τοῦς ὑπεναντίους.

φοβερός, α, ον fearful, terrifying

Cf. v 31.

τις see v.25

"The rhetorical use of the indefinite τις gives a solemn awe to the statement. The fact that the expectation cannot be exactly defined necessarily makes it more impressive."

Westcott

ἐκδοχή, ης f expectation, prospect

The noun occurs here only in the NT

κρισις, εως f judgement

πυρ, ος n fire

ζήλος, ου m, and ους n zeal, jealousy

The words πυρὸς ζήλος are adapted from Is 26:11, cf. Zeph 1:18. "The word ζήλος suggests the thought of love which has been wronged, just as πυρ describes one aspect of the Divine Nature: cf. 12:29." Westcott

ἐσθίω and ἐσθώ eat, consume

μελλω be going, be destined

ὑπεναντίος, α, ον against, opposed to; ὁ ὄ.
foe, enemy

Verse 28

ἀθετήσας τις νόμον Μωϋσέως χωρὶς
οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν
ἀποθνήσκει·

ἀθετήσας Verb, aor act ptc, m nom s ἀθετέω
reject, set aside

νόμος, ου m law

χωρὶς prep with gen without, apart from

οἰκτιρμος, ου m compassion, mercy

δυο gen & acc δυο dat δυσιν two

ἢ or

τρεις, τρια gen τριων dat τρισιν three

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

"The reference, as marked by the clause ἐπὶ
δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει (Deut
17:6), appears to be to the specific warning
against idolatry (Deut 17:2ff)." Westcott

ἀποθνήσκω die, face death

Verse 29

πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας
ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα
τῆς διαθήκης κοινὸν ἡγήσάμενος ἐν ᾧ
ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.

πόσος, η, ον how much(?)

δοκεω think, suppose

χειρων, ον gen ονος worse, more severe

ἀξιωθήσεται Verb, fut pass indic, 3 s ἀξίωω
consider worthy

τιμωρία, ας f punishment, penalty

"It expresses simply the notion of retributive
punishment in regard to the offence." Westcott

καταπατέω trample on, trample under foot

Hughes comments, "To trample the Son of
God under foot implies, within the context of
our epistle, the sneering rejection of Jesus as
the Son in whom God has spoken and enacted
his final redeeming word to mankind, through
whom the world was created, and by whose
powerful word the universe is sustained and
carried forward to its predestined end (1:1-3)."
He continues with a list of further implications
from the description of Christ and his work in
Hebrews.

αἷμα, ατος f blood

διαθηκη, ης covenant

Cf. 13:20.

κοινος, α, ον common, unclean

The NT "uniformly places κοινος in contrast
with ἅγιος or καθαρος." Westcott.

ἡγησάμενος Verb, aor midd dep ptc, m nom s
ἡγεομαι think, regard, consider

ἡγιάσθη Verb, aor pass indic, 3 s ἁγιαζω
sanctify, make holy

"By this blood-shedding the believer is
sanctified, that is to say, his defilement is
removed and in Christ he is made acceptable to
God; his conscience purified from dead works,
he is set apart for the holy calling of serving
the living God (1:3; 9:14; 10:14). The
communion cup, from which we drink in
remembrance of our Redeemer, is the new
covenant in his blood (1 Cor 15:25). Week
after week the apostate has partaken of the
sacrament of the body and blood of Christ,
thereby professing to look to Christ for the
washing away of sin. But his faith has been
simulated, not genuine, and his secession from
the community of believers reveals that, far
from thankfully trusting in the blood of Jesus
for forgiveness, he has *profaned* it, or, literally,
counted it as common. The blood which made
it possible for him to enter into the sphere of
God's holiness he has treated as a thing unholy,
thus completely contradicting the profession he
had formerly made." Hughes.

χαρις, ιτος f grace

ἐνυβρίζω insult, outrage

Not found elsewhere in the NT. "It combines
arrogance with wanton injury." Westcott.

"Just as, during his earthly ministry, Christ's opponents wished to ascribe his works of grace to the agency, not of the Spirit of God, but of Satan, the Evil Spirit, so the apostate, in headstrong antagonism to what he knows to be the truth, traitorously denounces the gracious influence of the Holy Spirit, of which he has claimed personal experience, as demonic instead of divine. This outrageous falsification of the Good News, this incredible exchange of the truth about God for a lie (Rom 1:25), this wilful rejection of grace and light in favour of unbelief and darkness, is the 'sin unto death' for which there is no remission (1 Jn 5:16), the eternal and irremissible sin of blasphemy against the Holy Spirit (Mk 3:22-30)." Hughes.

"There is a triple indictment. The manifestation of the apostasy of the offender is described under three distinct aspects, as an act (καταπατησας), as an opinion (ήγησαμενος), as a personal and wilful assault (ένυβρισας). His conduct shews that he has already abandoned his faith, and that too after he had made trial of its blessings. His decision, expressed in deed, is regarded as complete and final." Westcott

Verse 30

οἶδαμεν γάρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ πάλιν· Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

οἶδα (verb perf in form but with present meaning) know, understand

Know not only who it is who has said this, but also his character.

εἰπόντα Verb, aor act ptc, m acc s λεγω
 ἐμοὶ Pronoun, dat s ἐγω
 ἐκδίκησις, εως f retribution, rendering of justice, punishment
 ἀνταποδώσω Verb, fut act indic, 1 s
 ἀνταποδίδωμι repay

Dt 32:35, cf. Rom 12:19.

παλιν again, once more
 κρινεῖ Verb, fut act indic, 3 s κρινω judge
 λαος, ου m people

Dt 32:36; Ps 135:14. "The Lord will judge his people' (Dt 32:36), speaks, as originally uttered, of judgment in the sense of vindication (cf. Ps. 135:14) – but, again, those with reference to whom the Lord's people are vindicated are not only the alien adversaries but also the ones who contemptuously desert the fellowship of grace." Hughes.

Verse 31

φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.
 φοβερος, α, ου fearful, terrifying

Takes up the φοβερα of v.27.

ἐμπεσεῖν Verb, aor act infin ἐμιπτω fall into

χειρ, χειρος f hand, power
 ζω live, be alive

Verses 32-39

Words of encouragement now follow the previous words of warning.

Verse 32

Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων,

ἀναμνησκω remind; pass remember

"The word is used of recalling specific subjects to the mind." Westcott

πρότερον adv previously, formerly, at first

"The phrase τας προτερον ημερας does not so much express 'the former days' (τας προτερας ημ.) as a definite period as 'the days of a former time,' at an earlier stage of your faith." Westcott. Cf. 1 Peter 1:14.

φωτισθέντες Verb, aor pass ptc, m nom pl
 φωτιζω give light to, enlighten

I.e when they first became Christians.

ἀθλησις, εως f difficult struggle

This word occurs here only in the NT. It "adds to the picture the image of the resolute combatant. The Hebrews not only suffered, but bore themselves as those who were contesting for a crown." Westcott.

ὑπεμείνατε Verb, aor act indic, 2 pl ὑπομενω endure

παθημα, τος n suffering

It is quite probable that those converting to Christianity from Judaism suffered persecution particularly in the first days of their newly professed faith.

Verse 33

τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστροφόμενων γενηθέντες·

τουτο μεν ... τουτο δε 'in this regard ... and also in that...'

ὀνειδισμος, ου m insult, abuse; disgrace, shame

τε και and also

θλιψις, εως f trouble, suffering

"Reproaches affect the character: afflictions affect material prosperity." Westcott

θεατριζω expose to public shame

κοινωνος, ου m partner, sharer

ἀναστροφω pass live, conduct oneself

γενηθέντες Verb, aor pass dep ptc, m nom pl
γίνομαι

"The contrast in the tenses of the participles, θεατριζόμενοι, γενηθέντες, ... suggests that upon some special occasion the persons addressed had in a signal manner identified themselves with fellow-Christians in an outbreak of persecution ... while they were habitually exposed to public disgrace." Westcott. In the past, identification with the Christian community had been vital to them, even when that community faced opposition.

Verse 34

καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῦς κρεῖττονα ὑπαρξίν καὶ μένουσαν.

καὶ γὰρ "Constant usage suggests that the καὶ emphasises the general statement and does not simply correspond with the καὶ which follows: *For in fact ye ...* Comp 4:2; 5:12; 12:29; 13:22." Westcott.

δεσμιος, ου m prisoner

Cf. Acts 8:3.

συνεπαθήσατε Verb, aor act indic, 2 pl
συμπασχω suffer together
ἀρπαγή, ης f greed, violence, seizure
ὑπαρχω be at one's disposal (τα ὑ. possessions).

χαρά, ας f joy, gladness

Cf. Rom 5:3; Acts 16:24f.; 1 Peter 4:13; Jas 1:2.

προσεδέξασθε Verb, aor midd dep indic, 2 pl
προσδεχομαι welcome, accept

"By the use of the word γινώσκοντες, as distinguished from εἰδοτες ... the writer implies that the knowledge was realised through the trial." Westcott.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
κρεῖττων and κρεῖσσων, ον gen ονος
better; greater

ὑπαρξις, εως f possession, property
μενω remain, abide

Cf. 1 Peter 1:23.

"Our author makes it plain that those to whom he is writing had endured much in the days following their acceptance of the gospel – sufferings, abuse, affliction, imprisonment, loss of property; and now he is saying to them in effect what Paul found it necessary to say in his letter to the Galatian Christians, 'Have you suffered so many things in vain?' (Gal 3:4 KJV). It would be incomprehensible for them now even to consider the possibility of abandoning the struggle and with it the prize. This is the burden of the appeal that follows." Hughes.

Verse 35

μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν,
ἀποβάλητε Verb, aor act subj, 2 pl ἀποβαλλω
throw off; lose

A graphic phrase, 'do not fling away...'

παρρησία, ας f boldness, assurance
ὅστις, ἣτις, ὅ τι who, which
μεγας, μεγαλη, μεγα large, great
μισθαποδοσία, ας f reward

"The recompense is included even now in the spirit of the believer who has learnt to rate outward afflictions at their true value (Rom 8:3)." Westcott. On future reward, cf. Rom 8:18; 1 Peter 1:4; 2 Tim 4:8.

Verse 36

ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν·
ὑπομονη, ης f patience, endurance

Cf. 12:1.

χρεία, ας f need, want
θέλημα, ατος n will, wish, desire

"The phrase ... recalls what was said of Christ's work (10:5ff) as a fulfilment of the will of God. Man in his little field must follow the example of his Lord (1 Peter 2:21), which is always set before us as an example of suffering." Westcott.

κομίσησθε Verb, aor midd subj, 2 pl κομιζω
midd receive, obtain, be paid back
ἐπαγγελία, ας f promise, what is promised

"Of this the gift of the Spirit (Lk 24:49; Acts 1:4; 2:23ff; Gal 3:14; Eph 1:13) and the 'presence of the Lord' (2 Peter 3:4,9) were pledges." Westcott.

Verse 37

ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει
καὶ οὐ χρονίσει·
ἔτι still, yet

ὅσος, ἢ, ὅσον correlative pronoun, as much as,
how much, how far

Westcott says that the phrase ὅσον ὅσον is a colloquial form. The whole phrase means 'For, yet a very little while.' The phrase appears to have been borrowed from Is 26:20 LXX, the context of which is also relevant to the point being made.

ἦκω come, have come, be present
χρονίζω delay

The quotation, with some modification and transposition, is from Hab 2:3-4. "In the original context that which is expected is the fulfilment of the prophetic vision of the destruction of the Chaldeans, the enemies of God's people, to be followed by the revelation of his glory. The judgement was executed and the promise was accomplished in due time, but not as men had hoped. The lesson had a significant application to the condition of the early church." Westcott.

Hughes comments, "Instead of the Septuagint's 'he will surely come,' our author has *the coming one shall come* (involving no more than the addition of the definite article in the Greek), which, without in any way impairing the note of emphasis and certainty, gives the expression a definite messianic connotation, 'the coming one' or 'he who is coming' being a familiar description of the Messiah."

Verse 38

ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ.

δίκαιος, α, ον righteous, just
πιστις, εως f faith, trust

"The just – the true believer – requires faith, trust in the unseen, for life. Such faith is the support of endurance (ὑπομονη) and the seal of confidence (παρρησια)." Westcott.

"The declaration, 'my righteous one shall live by faith,' provides the *motif* of the great eleventh chapter of our epistle at which we have now arrived." Hughes

ζήσεται Verb, fut mid indic, 3s ζῶ live
ὑποστείληται Verb, aor midd subj, 3 s
ὑποστελλω draw back; midd turn back,
shrink back

Shrinking away through fear or improper regard for others – the opposite of faith.

εὐδοκεω be pleased, take pleasure in
ψυχη, ης f self, inmost being, 'soul'

Verse 39

ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

Note again the first person plural: the author identifies himself with his readers.

ὑποστολη, ης f shrinking back, turning back

ἀπωλεια, ας f destruction, utter ruin
περιποιησις, εως f obtaining, gaining

Cf. 1 Thess 5:9; 2 Thess 2:14.